

JANUARY 1955

Christian News-Letter

THE AMERICANS AND OURSELVES

The Archbishop of Canterbury

THE SHEFFIELD INDUSTRIAL MISSION

E. R. Wickham

CHRISTIANS AND HUMANISTS

J. H. Oldham

EDITED BY JOHN LAWRENCE



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The Christian Frontier Council, under whose auspices this journal is published, is a fellowship of 30 or 40 lay men and women who hold responsible positions in secular life and have met regularly for the past eleven years to explore with each other the practical implications of their faith. They include members of all denominations. From time to time the Council forms specialised groups to deal with subjects such as politics, medicine or education. The Council does not seek publicity, but on appropriate occasions the substance of its discussions will be made known in this journal. The Editor is solely responsible for what is published in "Christian News-Letter".

CHRISTIAN NEWS-LETTER

From the Editor

A few months ago I argued in these columns that we ought not to use the hydrogen bomb even in self-defence. I still feel the doubts which I then expressed, but it is not easy to disentangle a straight issue in this matter, and many whose opinion I respect differ from me. And now we hear from Field Marshal Montgomery, who brings a Christian conscience to bear on these matters, that we have reached the point of no return. So the next world war will be nuclear war in the full sense—if there is another world war. We have made no conscious decision. We have drifted; and now we find that we have drifted too far to go back. We must all bear the consequences of that, we must all share the blame and we must resist easy ways of quieting our conscience. It is conceivable, for instance, that self-righteousness about Horror Comics might help to cover up feelings of guilt about real horrors such as the hydrogen bomb.

But it is no good trying to go back on things that are irrevocable. What matters now is first to prevent wars altogether. And then if in spite of all a local war does break out somewhere, to prevent it spreading. That is something which has already been done successfully in Korea and Indo China. In a local war there is some chance that the worst weapons will not be used, but we know now that if a local war spreads into a general war, it will be a nuclear war.

But to be weak is not the way to prevent war. We may be sure that the Communists will always tell us that they would be reasonable if only we would desist from whatever new measure of defence we are contemplating at the moment. But we ought not to pay much attention to such transparent manoeuvres. The way to deal with the Russians is first to be strong and then to be conciliatory. The Government are right to think that when we have made Europe strong we are more likely to be able to reach agreement with the Russians. At the moment the Governments of all the main Western

countries subscribe in a general way to the policy of negotiation from strength, but most of them look over their shoulder at puzzled electors or difficult colleagues. The best way to secure peace is to support both branches of this policy. We ought first to support every attempt to strengthen the West and after that every attempt to come to terms with the Communist half of the world.

It is becoming usual to say that since Stalin died Soviet methods may have been changing to some extent but that the ends remain the same—and to leave the argument there. But a great deal depends on means. If the Communists get in the habit of promoting the spread of their ideas by milder methods than hitherto, we may be getting nearer to the stage when we can begin to unfreeze the cold war. I do not say that this is happening, but the possibility is to be considered. The Communists would cease to be Communists if they gave up their ultimate objectives, but it is conceivable that a time may come when it may not be harder to live in the same world with them than it now is for Catholics and Protestants to live together in Germany.

Horror in its place

It must be easy to write pornography. If one may judge from the sort of stuff which sells, it matters very little how a pornographic story is written so long as it contains the right sort of detail and leads up to the climax which the reader expects. But to write horror stories demands talent. The exhibition of Horror Comics organised by the National Union of Teachers came up to expectations, but you do not get the full effect unless you sit down with a real Horror Comic for the best part of an hour. The stories are well worked out and the drawings are sometimes very good. They hold you as you read them, and afterwards you cannot get them out of your head. I do not think that I shall ever forget some of those faces. Let us have no more nonsense about people "who are open to such influences". Everyone is open to the influence of horror stories just as everyone is open to pornography. But horror might be more dangerous than pornography because it is more powerful.

It is commonly said that the Horror Comics appeal to a childish mentality, but that is not my impression. Some of those which I have seen would appeal to any age and might easily get readers among the highly educated, if I may judge from my friends. And I suspect they do more harm to adolescents and to young grown-

ups than to children. Children are accustomed to live in a fantastic world and they do not always relate fantasy to fact in the way that one would expect. A child may hear the most bloodcurdling things quite calmly, but have nightmares about Peter Rabbit. An adolescent is more ready to translate daydreams into reality and is therefore more easily corrupted by what he reads.

But the danger of Horror Comics does not lie so much in their cruelty as in their thoroughgoing lack of humanity. They take



one to a half real world where no one has any human feelings except love of power, lust and sadism; there is no tenderness in the feeling of men and women for each other, nothing but lust, vindictiveness and sadism. It is never possible to know certainly what effect is produced by anything that people read, but if I were to read Horror Comics regularly for long, I am sure that it would do me harm and I can only assume that others are like myself in that respect.

It has been said that our schools ought to nourish a healthy imagination so that boys and girls may be less susceptible to morbid fantasies. That is sound enough,

"Psst! Want a horror comic?"

so far as it goes, but it does not go very far. No one is so sound in moral constitution that he can resist from his childhood up a persistent attack conducted with the ability exhibited by the publishers of the Horror Comics. And it is not fair to pass the buck to the schoolteachers. The press, the cinema, the B.B.C., the Churches and, above all, the families in which children grow up have no less responsibility than the schools for forming the imagination of the coming generation.

But what is a healthy imagination? The National Union of Teachers showed a selection of children's comics which they classified

as harmless or educational. Such publications have their use, but does anyone suppose that a child who has acquired a taste for horror will be satisfied with the *Eagle* or the *Girl*? Tales of horror fill a need which seems to be universal. The world has its terrible side which has been expressed in everything that man does, not least in the tales which he has told to his children. The last generation was frightened in its infancy by things such as Grimm's fairy tales, Struvel Peter and the giant Apollyon in the Pilgrim's Progress. Then as one got older there was the Speckled Band, Count Dracula and the Bible. I was terrified by reading the Book of Revelation at my prep. school. I do not think that I ever quite recovered from that fright; that was healthy; there are some things that one ought to be frightened of.

But that principle can be carried too far. I had a Great Aunt who remembered as a small child in India being woken in the night to see a native village on fire, so that she might know what Hell was like. Her parents were of the generation who would have been taken by their nurse to see public hangings. That was how the appetite for Horror Comics was met in the past. We have rightly rejected such lurid methods of introducing children to terrible realities, but we have rushed too far in the other direction. Nowadays a children's book that is frightening risks having no sale, whatever its other merits. We try to protect children from everything that might give them nightmares and we leave them with an unsatisfied appetite for horror. This is a healthy appetite implanted by God so that we might be able to come to terms with a universe which is not all smiles. But if we do not feed it with healthy food, children will go scavenging and find the Horror Comics. If we want to put something better in their place, let us have some really good martyrdoms in the *Eagle*. In the last century the Churches gave us rather more than the proper ration of horror and we do not want to go back to that. But nothing has done so much to fertilise the soil for Horror Comics as a religion which shoves the day of Judgment and the wrath of God into the background.

Am I a Pharisee?

In the last issue of the CHRISTIAN NEWS-LETTER I wrote some things about the difficulty of real understanding between Christians and Humanists. Some readers liked what I said but others it would seem did not. In particular one correspondent writes "The

sentence beginning 'homo technicus' on p. 166 in which you tell us, who are apparently not of your world, that we are not nearly holy enough to understand your language, seems to me just typical of the ghastly self-righteousness which, like a disease, pervades so much of the so-called Christian thought as expressed by religious movements and organised religion itself. One could put up with a lot of spiritual conceit if it got us anywhere, but it seems only to lead to infirmity of purpose, to sitting on the fence and to one futility after another."

In a second letter the same correspondent writes, "The last ten years have brought me into contact with so many people both clerical and lay who, in speech or writing, appear to claim a special Christian insight which cannot be shared with the less fortunate. To begin with I treated them with a good deal of respect, but experience of their 'works' has gradually convinced me that their claims are for the most part unjustified, or at least much exaggerated."

The more I think about it, the more sympathy I feel with all this. I do not think that my correspondent has understood all that I was trying to say, but that is partly my own fault. There is nothing more infuriating than the man who claims an insight that you lack, the artistic person who perceives beauties to which you are blind, the psychologist who knows your own secrets better than you do yourself, or the Marxist who understands those "objective" factors which enable him to predict what you are going to do irrespective of your "subjective" intentions. And the worst of all are those who differing from you in religion can give no reason which you think relevant but hint at mysteries which you may one day understand.

But I do not yet see how I am to speak of certain things without laying myself open to this attack. It seems to me that "whereas I was blind, now I see", and I am bound to try to communicate what I see to others. But it is not a question of anyone being "not nearly holy enough to understand". Before my conversion I was pretty satisfied with myself, but now I begin to see some unpleasant realities and with every month that passes I see less reason for self-satisfaction. It is not I who chose to start on a new path but I was chosen. I did not altogether know what I was doing and if I had foreseen everything from the start I should hardly have had the courage to go forward. In all this there is nothing special to me. It is the story of Everyman. When I think about it I know all this, but sometimes I forget.

Reading in Progress

Whenever the conversation turns to Toynbee, his Study of History is attacked. We are told that he chops human history into arbitrary lengths and then fits together all the pieces which will go into the pattern that he has invented but calmly leaves aside all the bits that don't fit. Half his theories do not work. There are glaring gaps in his material. He writes a study of wars, dynasties and religions, but seems to forget most of the economic and social realities which endure when dynasties pass. His religion makes Christians angry and atheists still more angry. Poor Toynbee! He hasn't a leg to stand on.

But he does stand. And those who find him most annoying often read him all the same. I have not yet read all the ten volumes of the Study of History but I mean to; and I look forward to the final volume of "Retractations" in which Professor Toynbee will show us his second thoughts after a generation of writing the Study and listening to his critics. I agree with nearly all the critics, but yet I admire greatly what Toynbee has done and still more what he has attempted. He is a sort of Columbus who has undertaken to sail right round the historical world. What he has discovered may not be what he thinks it is; he might have got to America instead of India. But others will follow him, and the attempt to grasp the pattern of human history as a whole will not be abandoned.

Taken at its lowest the Study of History gives one much of the pleasure that one gets from reading Herodotus. One thing reminds him of another and that keeps the reader continually stimulated. All those endless facts are interesting because they are related to each other; the connection may not be what Toynbee says it is, but one is left wondering whether perhaps there is not some other connection. Even his comparative measurements of the duration of different phases in civilisations are worth thinking about. It is always dangerous to compare the life of a civilisation with the life of a man, but for all that there may be a natural limit to each phase of a civilisation. It is observable that human passions at their most intense have what seems to be a natural limit of duration. A love affair or the passionate phase of a religious conversion generally lasts about two years. It is at least possible that there are similar periods in the growth and decay of civilisations.

Some of the best things in Toynbee are in the notes and appendices, not least in the criticisms of his friends. One must admire the

unflinching honesty with which he publishes criticisms which are sometimes damaging, but it is surprising that he does not always seem to pay attention to them.

His aim is to classify, to label the examples of a species and to compare them with each other. He is concerned with the principles behind the events more than with concrete events or with individuals. That is the right method to start with, but it is like a key which only unlocks half the locks. History is about individuals each of whom is unique. A study of those elements which are common to more than one civilisation can only discover half the truth. Toynbee's method has led him to find meaning in the emergence of the higher religions, but it does not help him to discover whether there may be anything unique in one or more of them. So it is not surprising that he comes to the same conclusions as Hindu syncretism. All roads lead to God and no one must claim that his road is the only right one. He has no difficulty in demolishing a certain type of provincialism which he identifies with the Christian view of other faiths—and let us face it that a great deal of Christian thinking about other religions has been very crude. But he seems to ignore that view which affirms that the incarnation of our Lord is unique without denying all value or indeed all revelation to non-Christian faiths. Toynbee publishes a penetrating statement of such a view in Martin Wight's appendix on "The Crux for a Christian Historian", but he does not modify his own view in the light of this criticism. Yet he seems at moments almost ready to allow the unique nature of certain events such as the call of Abraham or even the creation of Adam and Eve (that is to say the moment when the first two of our ancestors were endowed with souls). We shall look forward to the "retractation" of these questions. Toynbee has not yet stopped growing. His Christmas article in the *Observer* has brought evidence of that when these lines were already with the printer.

South Africa and the B.C.C.

The first time that I attended a session of the British Council of Churches I drowsed through quite a large part of the meeting and I believe that others were as sleepy as I was. I do not remember a single striking incident in the whole two days. Most of the time seemed to be taken up with routine reports on matters which were doubtless important in themselves but struck no spark from us; and the one debate on something really important fell flat. But for all

that there was something impressive about that gathering. And other friends have told me that they have had the same mixed feelings about the British Council of Churches. God uses the most surprising instruments—even church committees, as a writer on another page reminds us— and I suppose one feels instinctively that this applies to the B.C.C. There are moments when a great spiritual force seems to be focussed in that room.

The Council was at its best in the discussion of South Africa at its last meeting. There was no wish to do anything which the South African Churches did not wish us to do, and rashness in every form was soon quelled by the elder statesmen; but after that was done the Council had had enough waiting and there was a quiet determination to speak out and to find out what the churches in this country ought to do next in a situation where no one sees a solution. The resolution which the Council passed stated clearly that the Bantu Education Act and the Group Areas Act are contrary both to human rights and to the divine law as set forth in the Bible. That is something that we are bound to say if we believe it to be true. And a special mission was sent to South Africa, as a direct result of the B.C.C.'s meeting, to investigate what we in this country can do.

Those who hoped that we could salve our consciences by some dramatic gesture are likely to be disappointed. And who did not have such a hope at the back of his mind? It may be that a few exceptional men and women will go to South Africa and share the suffering. What these few do may make all the difference, but most of us cannot go, and in any case we are not good enough. Our presence would only increase the confusion. So for most of us our task is the faithful doing of an undramatic thing: we must help the Church to do better what she is doing already. We may have a chance of sharing in one or two enterprises of faith, helping to keep alive some school or college which cannot survive without our aid. In doing these things we must not forget our perspectives. It would not do to give a spectacular but quite inadequate sum to South Africa and at the same time to forget another need, say in Kenya, where a contribution from us might do something really effective. If we are looking for moral satisfaction, we are not likely to get much from anything we can do for South Africa. That does not exempt us from doing faithfully what we are asked to do.

J. W. L.

The Americans and Ourselves

THE ARCHBISHOP OF CANTERBURY

The substance of the Archbishop's address at a recent dinner of the Pilgrim Trust, printed here by kind permission of the Pilgrims.

As I observe the Americans I always feel as the Israelites felt for David when he went out to face Goliath. Oddly enough, I regard the people of the United States not as the Goliath but as the David. Nature and history have combined to expose them to a supreme test of human character and wisdom. The whole problem of human life is to preserve a proper proportion and symmetry between nature, and men, and God who is the author of both. The Tower of Babel, the hubris against which Greek philosophers and tragedians declaimed, the Pyramids built by forced labour, some great marvel of modern machinery regarded as an idol, all kinds of Colossus-worship illustrate one extreme disproportion. The opposite disproportion can be seen in passive submission to the untamed jungle, to destructive bacteria, to slavery, to physical or moral totalitarianism, to slums and to the poverty of whole peoples underfed, undernourished, illiterate, and unfree. In between is that for which man for ever searches—the true symmetry, the true proportion wherein man fully finds himself by being truly related to nature, to his fellows and to God.

Nature and history alike have set the United States an almost superhuman task. The country is so vast that it could contain a dozen fair-sized nations, but the civil war decided, and rightly decided, once and for all that it should be one nation—but inevitably, if I may say so, an “outsize” nation. At once the human spirit and human personality is exposed to all the disturbance of true proportions which go with being an outsize nation. The United States as a David has done valiant things to preserve the right balance of human culture against the Goliath of its continental situation, size and resources. One of their outstanding achievements is to have produced out of the millions of immigrants of differing races who have entered the United States in the last hundred years something like a prevailing national culture or attitude to life. If you shake hands in one evening, as I have more than once, with five thousand or more Americans of what we might call the middle class, you can observe many different racial characteristics in their faces, their names reveal different national origins, but their cultural standards in speech and manner and their mental furniture is all of a

piece and closely akin to our own. I have never forgotten the remark of a President of a very famous American University who told me of a special task of education in the United States. "You see," he said, "our high schools have to spend a lot of time teaching their pupils to be good Americans." That is something which we do not have to do in this country, since we are fairly homogeneous to start with; and no doubt it takes a great deal of trouble.

But in their struggle again Goliath other proportions have become imperilled. The physical conquest and exploitation of a continent so varied in its composition and resources, so rich in the material possibilities and satisfactions of life which it offers, has demanded for its realisation a disproportionate concentration upon the weapons of materialism, upon mechanisation, planning, and physical power. Even nature shows itself disproportionate in its extremities of cold, of humidity and of hurricanes. Of all this the skyscraper is a symbol at once very impressive, strangely beautiful but essentially terrible. for its message is "There is nothing that cannot be done by man."

The physical disproportion is matched inevitably with a disturbance of moral proportions. Against the pressure of physical size and power the American must assert the human personality and by asserting it make it a bit outsized too. The politician has to shout very loud to be heard above all the noises made by 150 million people and countless machines across three thousand miles of land. His words must be loud and if not clear at least arresting. The ceaseless noise of it all may well extort from President Eisenhower the classic comment "I sure get tired of all this clackety-clack."

It is not to be forgotten that the two biggest questions in American history were settled not by discussion but by force: first, as my friends there delight to tell me again and again, when they defeated and drove out the English, and secondly in their civil war. Inevitably they inherit a greater reliance on forceful achievement than we do here. "There is nothing that cannot be done" becomes insensibly "There is nothing we cannot do." With it comes a sense that obstacles can always be removed if you apply enough force. We thought that ourselves a hundred years ago, but our history before and after has taught us that it is by no means always true, and that a great deal of patient impotence is necessary and useful in this world. They exalt efficiency. We believe that there is a queer kind of virtue in being at times ineffective. I was comforted when an American friend said to me: "We do everything far more

efficiently than you do and at the end we have not accomplished so much!"

This same disproportion is found inevitably in the emotional reactions of the Americans. At one end of the scale of values the gunman employs lethal violence and American comics, which I hope we shall manage to exclude, wallow in the horrible, the cruel, the beastly and the revolting. At the other end, however, where *we* say "How do you do" and receive "How do you do" by way of answer, *they* say, and they mean it and it warms one's heart "It certainly is wonderful to meet you." I have never discovered what answer to make to that. There are, of course, countless Americans who are restrained, slow of speech, philosophic and reflective. It is, so to speak, a national line from Abraham Lincoln down to President Coolidge's "I do not choose to run." But on the surface are waves of what I call "outsize emotions." They encourage indulgence in morally dangerous reactions to life such as over-anxiety, fear, over-bearance, speaking before you think, losing sight of the end through emotional impatience, insensitiveness to the emotions or convictions of other people. Here is the essence of McCarthyism. Here is the temper which clouds judgment. A young Methodist minister in Evanston said to me when we were talking about China: "We often debated in college what our policy towards China should be, and most of us thought we should do as you have done, but we dare not say so now out of college as we should be thought to be un-American."

That, so far as it goes, is evidence of what I mean by "outsize emotions" exercising a bad influence.

As I have said the people are exhilarating in all sorts of splendid qualities and they are glorious and generous friends. If to visit them is exhausting, it is because they are David-like in conflict, in fierce conflict, to maintain the full heights of human personality against the Goliath-like conditions in which their lot is cast; to master their immense material environment and not be enslaved by it, to ride the tempest and command the storm by all the cultural and spiritual resources given to man. It is a terrific challenge such as no nation has ever had to meet before—a colossal task with all the splendour but with all the terrible dangers of any Colossus. They have not won their fight. They have not lost it. They are in the midst of it and we are in the midst of the same fight but we are armed with our own particular weapons. Nature and history have not exposed us in this island to the same challenge of being outsize. We have been

marvellously blessed in receiving an inheritance of a small island with intimate and domestic examples of every kind of countryside, climate and character, but in no case too much of any. The beauty enshrined in our history is in its proportion and symmetry of the personal, the domestic, the communal and the national. Our civil war, memories of Peterloo and much else taught us never to fight among ourselves again, to carry no quarrel too far, to be moderate in our passions and charitable in our actions, and always to remember as the lynchpin of democracy that however confident of our own opinion we may feel, the other fellow may be right after all and that we may be wrong. Our external history has taught us that patience and forbearance pay. Our danger, if I may say so, is that we may in our own eagerness distort the proportions and harmony of our inheritance by introducing a scale of things which is foreign to our own surrounding. A 27-storey building is out of place in London just as an American-sized newspaper would be. Great conurbations of millions here disturb the proportions and character of English life far more than great conurbations disturb them in the vast continent of the United States. Exaggerated language here is out of character as it need not be in the United States. We must be desperately careful not to lose more of our true balance and to maintain among ourselves a true proportion between our gifts of nature, our human needs and the grace of God.

So we find the true secret of Anglo-American relationship and friendship. They cannot become like us; their history and their setting is quite different. We could, if we wished, try to imitate them, blowing ourselves out to compete with them, lengthening the small steps of the tubby figure of John Bull in order to keep pace with the long strides of Uncle Sam. But we should be wrong. Our work in the world and for the world can only be done by our proportions as America must do her own work with her proportions. But we need each other greatly for the health of us both, and the world for its preservation desperately needs what our whole-hearted trust and co-operation can bring to it. We need America to keep us moving, eager and young for our years and still adventurous. America needs us to keep her patient, sensitive, and aware that if size often shows on a great scale the splendours of God, His deepest secrets are to be found only in the small, simple and domestic.

Christians and Humanists

J. H. OLDHAM

*From a review article on The Human Tradition by H. J. Blackham
(Routledge and Kegan Paul, 21s.)*

Mr. Blackham is editor of Plain View, the journal of the Ethical Union, for which Dr. Oldham wrote this review. It is here reprinted, with kind permission, and a comment from Mr. Blackham is appended.

Mr. Blackham's concern in this book is to assert and develop a standpoint from which it may be possible to get some sort of grip on the present human situation. *The Human Tradition* is a powerful restatement of the humanist secular position, based on an examination and decisive rejection of the two chief rival views which compete for men's allegiance today, Marxism and Christianity. Mr. Blackham's assault on the alternatives which he rejects is formidable because he has set himself to understand them and directs his attack against their strength rather than their weakness. His knowledge and understanding of the most important apologetic works on the Christian side is remarkable. He is always fair to his opponents. The sincerity of his search for truth is everywhere apparent, and is further shown in his invitation to me to review his book from a standpoint fundamentally different from his own.

The main concern of his book is the debate between secular humanism and Christian theism. Humanism is for Mr. Blackham at once a faith and a programme. It is, in the first place, an attitude to life. Its basic assumption is that man is the mortal product of biological evolution. The survival of the soul is not a real question since the idea has no meaning. These are the inescapable conditions of human life. Man's happiness and achievement depend on frankly accepting them. For the humanist everything is staked on the sufficiency of nature and culture; there is no thought or hope of any possibility of independence of them. What commands his devotion is the whole concrete reality of historical human existence. "Humanists are not ashamed to say that they do not look for more in principle than what humanity has already proved itself capable of attaining and enjoying: there is far more than enough in that for any life." To assert this "is not a piece of bravado, a defiant extravagance; it is a profound meditation, and he who does not understand it does not catch the full seriousness of humanism".

The humanism of the ancient world "exhibited all the splendour

or the grace of which the human spirit is capable", but it was not able to grasp firmly its own principles nor to find the clue to the rational control of social development. Hence men had no confidence in it. But they have travelled a good deal farther along the road which leads to a well-founded confidence. Never before our time has there been so wide and steady and *responsible* a recognition how deep a question man is to himself.

But humanism is not merely a faith for the individual to live by. It has become a project for man's life on earth—the "project of a universal civilization founded on the principles of science and democracy as the tremendous upshot of all history". Man has to-day to accept boldly and resolutely the task of shaping the future. But he is not left to evolve ideas out of his own head. History has given us the conception of a universal civilization as the goal of effort, and humanism is the active will to such a civilization.

Science and democracy in which the humanist places his ultimate reliance are historical achievements which for the first time make progress and human self-direction on a world-scale practicable. They provide no guarantee of success; everything depends on the use men make of them. Man's ability to control the future depends like a work of art on selection, decision, and creative exertion. Science and democracy are instruments of this possible achievement, not determinants of it.

Science and Ideologies

Science in itself is not enough. Rationalists who suppose that it is are in Mr. Blackham's view mistaken. Science ceases to be science as soon as it is used for any purpose other than the consolidation and extension of science. It has to be used in the service of human ends. It is only when science informs an ideology or a programme of action that there comes into existence a vital human enterprise. Ideologies cannot be made scientific, but they can be made technically sound. It makes all the difference between ideologies, with their conceptions of man, of the ends of human striving and of the means of achieving them, whether they are fanciful imaginings or are well founded on history and science.

Mr. Blackham knows that the most powerful defence is to exhibit the humanist attitude as a way of life, to dwell on the satisfactions which it offers, to show how human life and destiny appear when viewed from this standpoint, and, as a means to all this, to make explicit what is rejected and why. His fundamental quarrel with

Christianity is not that the evidence for its beliefs is insufficient but that its content is false. It feeds men with illusory hopes and thereby diverts them from the fulfilment of their real task. The Christian interpretation of life takes all the self-sufficiency out of things. It creates an unalterable distaste for temporal concerns even when it gives them its blessing. Consequently Christian humanism is not humanism. It is clearly Mr. Blackham's desire to initiate a conversation. He is too much aware of the gravity of the human situation to engage in mere polemics. To this offer of conversation I should like to respond. I have no desire to oppose to what he says a blunt negative. His book evokes in me agreement as well as disagreement.

Christianity, like humanism, may be considered in its dual aspect as a faith by which men may live and as a project for society. As a faith it can never be scientific in the strict sense. It is a choice, a decision, a response to life as a whole. The same is true, as Mr. Blackham admits, of the humanist faith. The differences between Christians and humanists have their source in "a massive feeling about the world". The fundamental attitude is beyond the scope of argument. But it is also true that the fundamental attitude "derives from experience, conditions and determines experience, and is modified and developed by experience". While a faith cannot be scientific, it may be rational, in the sense that it may be supported by reasons. It may be more and more closely integrated with experience and thereby be given firmer foundations. The question at issue is the validity of Mr. Blackham's claim that the naturalism of modern secular thought has greater resources and is better able to cope with the human problem than the Christian view.

For me, on the contrary, the Christian way of living, judged by the ultimate criterion of experience, is the more satisfying. I am thinking of a concrete, lived existence, "a mosaic of chequered experience, created and suffered", as Mr. Blackham says of humanism. Humanists, he tells us, "have so learned to know and to love life in the world that they are spiritually incapable of wanting or liking the salvation of the gospel". Christians, on the other hand, have come to know and to love life in the world because in responding to life as they encounter it they believe themselves to be responding to a deeper transcendent reality. This is precisely what Mr. Blackham denies and he has fully weighed and decisively rejected all that I can say on the subject. There is nothing to be done but to set experience against experience.

The question at issue between humanists and Christians is whether man's response is to nature and history alone or to a reality that transcends the sphere of sense experience. May life, as it is actually lived, be the experience of communion? I believe that it may. The wonder of the earth, new every day, the joys of friendship and love may have meanings that reach far beyond the immediate experience. One may know oneself to be in touch with sources of strength that renew courage and hope. There is no valid reason why reality should not have this character. There is a host of witnesses that it does. Mr. Blackham speaks of the Christian way of viewing things as historically venerable but hopelessly inadequate to the needs of to-day. But the experience at which I have hinted has been the lived experience and the deepest conviction of men who have encountered and embraced life in its fullness.

Mr. Blackham attributes the highest importance to *social* reality and rightly lays stress on the new forms and capacities of human service which are emerging in the social welfare state. But he himself recognizes that the comfort and richness of this human intercourse and mutual support may lull men into forgetfulness of the ultimate, inescapable cosmic conditions of human existence. The social fact may be "so intimate, full and sweet, that it lies upon and obliterates the cosmic fact". The question seems to me fundamental whether this rich human intercourse corresponds to anything in the structure of the universe. For Mr. Blackham every value has been put into life by man himself. I find it easier to believe that in the relations between persons, in which human life finds its deepest satisfactions, we have a clue to the structure of reality, and that in the exercise of such qualities as fidelity and compassion man is answering to something in the universe itself.

One gets the impression that there is no element in Christianity to which Mr. Blackham is more vehemently opposed than the belief that there is a life beyond the present. The "abstract existence of glorified Christian saints in the continual presence of God" arouses in him a profound distaste. It offers no attraction in comparison with the warm and rich life of earth and the abounding adventures of man's historical existence. But what Mr. Blackham rejects is something quite other than the hope which some Christians at least cherish. That hope is born out of their present experience.

It is, however, not merely because belief in a future life is in Mr. Blackham's view meaningless, but because that belief prevents men

from taking their historical existence seriously, that he looks on Christianity as a menace to all that he holds most dear. Because the affections of Christians have their centre elsewhere, it seems to him impossible that they can ever wholeheartedly embrace this present life with all its risks, responsibilities and opportunities. The difference between any form of Christian humanism and the extreme other-worldly types of Christianity appears to him negligible as compared with the difference between a full-blooded secular humanism and any kind of Christianity. For the Christian in the last resort God alone matters, while for the humanist all is staked on the sufficiency of nature and human culture. Humanism for Mr. Blackham is not the holding of certain opinions. It is a call to action and a guide to action. It is a striving with all the controlled powers of one's being for the advancement of mankind. In this high adventure Mr. Blackham regards Christians as wholly unreliable allies.

The Heart of the Debate

Here we seem to reach the heart of the debate. It is a point at which Christians have to listen to the humanist challenge and make up their minds about their answer. It is true that for Christianity the centre of gravity does not lie in this life. It is true that for this reason the attitude of Christianity to civilisation and culture has throughout its history been ambiguous. It must be admitted that Christians have often inclined too readily to leave everything to God and remained inactive while those who have felt that everything rested on their own shoulders have taken the initiative in attacking and overcoming evils that afflict humanity. On the other hand the contribution of Christianity to civilization has often been massive. In our own times, to take only one illustration, the foundations of education and medical service throughout by far the greater part of the African Continent were laid almost entirely by Christian missionaries. There was no contribution at all from the humanist side.

But whatever the attitude of Christianity to history and civilization may have been in the past, I do not believe that the Christian faith has any important future unless it takes full account of the freedom and responsibility of man for the conduct of human affairs and the working out of human destiny. Modern man has arrived at adulthood and Christianity can count for little if it makes no appeal to grown men, trained in the responsibilities of a scientific and technical society. It is for this reason that those who call themselves Christians have

much to learn from the attitude, experience and thinking of convinced humanists.

Mr. Blackham believes that the exercise of the kind of responsibility which he envisages is incompatible with any kind of reliance upon God. It is here that I join issue with him. He feels that God of necessity limits human freedom and deprives man of real responsibility. I do not believe that this need be so, nor that it is true of the Christian God. When we reflect on human relations, it is evident that, as Karl Jaspers has said, we *are* through the other; that is to say, it is only through response to the other that we realize our freedom and fulfil our responsibility. Why should it necessarily be otherwise with God? It all depends on the kind of God in whom we believe. Mr. Blackham maintains that by its central insistence on self-determination humanism is distinguished, on the one hand, from Marxism which holds that man's life is determined by the laws of nature, and, on the other hand, from Christianity which regards it as dependent on the divine will and divine grace. But there is no parallel between the two dependencies. The one involves determination by what is less than human, the other opens up the prospect of an endless advance towards the perfecting of the human. Unless man is related to what is above him he is in continual danger of being reduced to the level of what is below him.

Mr. Blackham and I are in agreement about the gravity of the human problem today. Much in his description and analysis of it has my full assent. I want, as he does, a humane, that is a genuinely human, free and responsible society. He is certainly not blind to the hazards. There are probably few people more aware of the magnitude of the effort that has to be made. But certain features of the situation call for even stronger emphasis, perhaps, than they receive in this book. In saying this I am not influenced by a bias towards Christian pessimism. My understanding of what is at stake is derived from humanist sources. Whether it is right or wrong, it is a rational estimate of the facts. What I have particularly in mind is that, while it is abundantly true that the advances of science have endowed man with powers of controlling events undreamed of by earlier generations, it is now being increasingly brought home to us that the exercise of these powers is creating new problems which, if they are to be dealt with successfully, demand an entirely new mentality and a new capacity for co-operation in those who have to act in the new situations. Can the new

mentality and the new habits that are required be achieved in time to avert disaster?

The Human Situation

That is the human situation which confronts humanists and Christians alike. It may be that man standing on his own feet and feeling that responsibility for the future is his alone will be inspired with loftier courage. But it is doubtful whether more than a tiny minority of mankind, when a task seems hopeless, are capable of marching resolutely forward. It is also a fact of experience that there may come to all men in the midst of their efforts an overwhelming sense of the aimlessness of work and paralysing doubts about the value of the objects they are pursuing. Mr. Blackham himself calls attention to the existence of a parasitic humanism which "feels the vanity of life and enjoys with tender melancholy the spectacle of the triumph of time", and which is even more alien than the Christian attitude to the strenuous, missionary humanism which he is advocating.

It is in religious worship that men have again and again found deliverance from this sense of the vanity of everything and a renewal of courage and hope. The Christian has no greater certainty than the humanist that a solution will be found of the problems which confront humanity; for him, as for the humanist, everything depends on the human response to the situation. But in every situation, however dark, there is for the Christian something that God wants him to do and by this knowledge he is impelled to act. History, as Mr. Blackham agrees, if it is not to be a meaningless flux of events, must have a centre from which it can be judged. Christianity is the claim that that centre is found in a personal life, in which the ultimate meaning of human existence is revealed. I am far from insensitive to the difficulties involved in this claim. But they are less than those which seem to me to be involved in the position which Mr. Blackham's book defends.

DEAR EDITOR,

Inviting me to comment on Dr. Oldham's review of my book, *The Human Tradition*, which you are reprinting, you asked particularly if I am satisfied that Dr. Oldham has seized the questions at issue and really has got inside the humanist position which I occupy. My answer is that if I were not more than satisfied with Dr. Oldham's extraordinarily patient, careful, and full appreciation of my main lines of thought in the book I should be perverse.

He should have the last word. His review brings us to the frontiers of our respective positions, divided by a difference of ultimate allegiance but without misunderstanding, and certainly without hostility.

If I do here continue the conversation in public, it is simply to emphasize, from my point of view, the centrality of the question of evidence. Dr. Oldham, relying on certain contexts in my book, says that my concern is with the relevance and content of Christianity and its effects, rather than with its evidence and its truth. Nevertheless, the first and last question with me is solely this question of evidence and truth. But it happens that once a personal decision has been taken on this question, if the consequence is a life commitment and not merely an intellectual opinion, the chosen alternative goes to the making of the person himself; he becomes, for example, a Christian or a humanist by taste as well as by conviction. This process is of course familiar in other fields of experience. Study of successful marriage, for example, has noted "the remarkable specificity that each of the married partners comes to assume for the other".

It is the truth of the human situation that is the ultimate question, not the pragmatic value of Christianity and of humanism. Unless the argument remains grounded in this question it hangs in the air. Only to guard against the possible overlaying of this central point do I want to add this word to Dr. Oldham's accurate and sensitive statement of our agreements and disagreements, a piece of work which reflects the qualities for which he is so widely respected and loved.

Yours sincerely,

H. J. BLACKHAM.

A Sermon About Committees

GORDON HEWITT

*Extracts from an address given at the Church Missionary Society
Committee Members' Conference 1954.*

Small children enjoy talking to themselves. By contrast, talking to one another is an adult experience. Real conversation is only possible on the basis of a shared knowledge and way of looking at things. May we not go further and say that the typical adult *Christian* experience is to talk to one another and to God at the same time? At least, it is hard to find better terms to describe what has been happening in these last days together. Time and again, as the secretaries were sharing with us their day-to-day concerns, as we discussed and tried to understand more fully time and again it seemed that we were not only talking to one another but to God; it was all laid open before Him, and "the Lordarkened and heard it." It is this double conversation which has made more than just a conference—an experience of meeting which will, by God's mercy, bear fruit when we take up our daily tasks again. And here better than when we meet in committees of our Society?

In the Church generally committees have a bad name; nobody seems to have a good word to say for them. We are apt to regard them as a time-wasting interruption of our proper business—"sheer waste of time", "nothing on the agenda", "all cooked-up beforehand", is the type of melancholy comment often to be heard. Perhaps one should not take such comments too seriously. One has to let off steam at some point. At the same time it is a little disturbing to discover how people in "secular" occupations with a good deal of committee-work on hand seem far less prone to speak disparagingly of committees. They appear to accept them as part of the job—or, at a deeper level, as the proper way of doing business in a democratic organisation. And there are a number of reasons, both practical and theological, why as Christians we should think highly of committee-work and be hopeful about it.

Nothing stands out more clearly in Dr. Sundkler's book about the Church of South India than this: the procession of committees and conferences across several decades which led to the achievement of South India Union was much more than an unnecessarily long approach to a desired goal: it was, as Bishop Sumitra has said, a valuable education in itself—a necessary equipment for the strains and stresses of Living in Unity. Without that preparatory discipline the Union achieved might well have proved fragile and precarious. The painful

search for God's will through consultation and discussion, through the conflict of opposed human wills, to the final leap of faith and decision—"South India" is a glorious vindication of the committee method and way of doing things.

To think creatively of committee work is not easy, even with the South India example in front of us, but the need to do so is urgent for this further reason. The "master-in-the-house" attitude has deep roots in missionary practice overseas and in parochial practice at home; and the very pressures which underline "mobility" and "flexibility" as watch-words for these times also supply grist to the mill of authoritarianism. "Leave it to us, the experts, and all things will be arranged for you" is a dangerously attractive invitation—and attractive not only to the experts. In the years immediately ahead the method of decision by majority vote after open debate may well prove to be a signal witness to the working of the Holy Spirit—in a world, that is, where the single-party vote has become the rule rather than the exception; where policies are framed by a caucus which cannot be brought to book because it can never be openly identified; where honest difference of opinion is dubbed with the sinister title of deviation; where sincere change of mind into the current orthodoxy is no safeguard against charges of heresy and treason. To believe in open discussion as a way of deciding things is not only an education in unity; it is a way of becoming sanctified in the truth: to accept its many frustrations can be an act of costly obedience in which Christ is glorified in His Church.

And committees are a necessary means of action in our *search for unity at home*. We have been told so often that to make the church unity movement living we must make it local. But this "making it local" is surely much more than being friendly to the Baptists across the road or holding joint services on Good Friday. It is working the spirit of unity like leaven into our normal church activities so that the prayer of Christ in Gethsemane is answered there in a real growing together. Christian love is nowhere more sharply tested than in a debate where insights and convictions clash. Here we test on our pulses the difference between real unity and uniformity—between the unity which is a rich and creative force on the one hand or, on the other, a flabby acceptance of social pressures leading ultimately to a surrender of the sense of mission.

It is surely a false reading of the Acts and Epistles of the New Testament which makes us think of the Holy Spirit's work as uniquely manifest in the peaceful enjoyment of the fruits of Christ's victory, and as solely vested in the exercise of the gentler virtues. That element is

ere of course, very real and very precious. But those who, like St. Paul, ere most conscious of the Spirit's guidance and power were also volved in "sharp contentions", in withstanding a fellow apostle face face; and such conflicts are not to be condemned as signs of disobedience but as themselves evidence of the Spirit's power. How much e need in the Church at home a larger conception of the *comfort* of e Holy Spirit—a "comfort" which includes sharp prodding when we e lazy and dispirited; which includes a summoning out of our false curities and a disturbing of our peace because we have claimed that ace too lightly. Florence Allshorn has said, characteristically, "I used think that being nice to people, and feeling nice, was loving people. ut it isn't, it isn't!" If Church Unity at home is to grow at all, the perimental testing of such insights in groups and committees is of tal importance.

The next Frontier Luncheon

"THE SCHOOL — A CHRISTIAN COMMUNITY?"

Miss E. H. Spong, the speaker at the next Frontier Luncheon, is Head Mistress of the Paddington and Maida Vale High School for Girls.

The Luncheon will be at 12.45 on Thursday, 17th February, in the Crypt of St. Martin-in-the-Fields, Trafalgar Square, W.C.2.

The chair will be taken by Mr. Walter James, the Editor of the Times Educational Supplement.

Look on this picture . . .

From the Report on Inter-group Relations approved by the Evanston Assembly of the World Council of Churches.

"All churches and Christians are involved, whether they recognise it or not, in the racial and ethnic tensions of the world. But it is in communities where segregation prevails that they face the plainest difficulties and the most challenging opportunities; for such segregation denies to those who are segregated their just and equal rights and results in deep injuries to the human spirit, suffered by offender and victim alike.

"The great majority of Christian churches affiliated with the World Council have declared that physical separation within the Church on grounds of race is a denial of spiritual unity, and of the brotherhood of man. Yet such separations persist within these very churches, and we often seek to justify them on other grounds than race, because in our own hearts we know that separation solely on the grounds of race is abhorrent in the eyes of God.

"The Church is called upon, therefore, to set aside such excuses and to declare God's will both in words and deeds. 'Be not conformed to this world, but be yet transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect, will of God.' We believe it to be the will of God

that such proof in word and deed now be given..."

"As part of this task of challenging the conscience of society, it is the duty of the Church to protest against any law or arrangement that is unjust to any human being or which would make Christian fellowship impossible, or would prevent the Christian from practising his vocation. Some of its members may feel bound to disobey such law. The Church does not contemplate lightly any breaking of the law, but it recognises the duty of a Christian to do so when he feels that he has reached that point where the honour and glory of God command him to obey God rather than man. In so doing, the Church must point out the possible consequences of such action and the consequent necessity for spiritual discipline according to the Gospel.

"The Church of Christ cannot approve of any law which discriminates on grounds of race, which restricts the opportunity of any man to acquire education to prepare himself for his vocation, to procure or to practise employment in his vocation, or in any other way curtails his exercise of the full rights and responsibilities and duties of government."

And on this . . .

From recent statements by Dr. H. F. Verwoerd, Minister of Native Affairs in the Union of South Africa, who is responsible for the administration of the Bantu Education Act (reprinted, by permission, from *African Digest*, Vol. II, No. 6).

"My department's policy is that education should stand with both feet in the (native) reserves and have its roots in the spirit and being of Bantu society . . . There is no place for him (the Bantu) in the European community above the level of certain forms of labour."

"Pupils in post-primary schools will have to buy all the school books they need. All other school requisites, including pens and exercise books, in both primary and secondary schools, must be provided either by the children, the Bantu authority, or the parents' association. Children without these school requisites will not be enrolled."

"A Bantu pupil must obtain knowledge, skills and aptitudes in the school which will be useful and advantageous to him and at the same time beneficial to his community . . . The school must equip him to meet the demands which the economic life of South Africa will impose on him."

"Children are under the supervision of their teachers for a full school day of four and a half hours. I used the word 'supervision' because naturally during all these hours there cannot be talk of real instruction . . .

there cannot even be talk of organised recreation, because the schools are not equipped for this purpose. It is therefore wrong to utilise expensive teaching staff to supervise large classes of bored pupils while thousands of children . . . are kept out of school. For this reason, school hours for pupils in sub-standards will everywhere be shortened to three hour per day. In this way both the teacher and the class-room will be able to serve two different groups of pupils every day. The same applies to the furniture, school requisites, and class reading books."

"Parents and children must be responsible for the care and cleaning and maintenance of class-rooms and school grounds . . . As far as possible, all the work in this connection must be carried out by the pupils themselves. The daily cleaning of the school buildings and grounds will naturally be the work of the pupils under the supervision of the teachers."

In country districts "Bantu mothers can . . . erect walls where farmers allow it, and the Department will provide the windows, doors and roof. If the farmer withdraws his permission, these can be removed".

Evanston—West Meets West?

JOSEPH M. KITAGAWA

*These comments by a Japanese Christian are published by courtesy of the
Missionary Research Library, New York.*

It is well known that some of the American delegates to Amsterdam came home convinced that European and American Christian leaders were concerned with different kinds of problems. At the same time, it is conceivable that European Christians today are somewhat apprehensive of recent developments in Christian world affairs with the rise of American leadership. In one sense, the second assembly of the World Council of Churches at Evanston means "West meets West", or "European Christians meet their American cousins." The difference is that while in the first half of the twentieth century Europeans were in the saddle, in the second half Americans will be.

In spite of historical, cultural and emotional tensions and differences between European and American Christians, from a world-wide perspective they have more in common than not. Essentially, the World Council of Churches is "Western European-North American" in ethos. We are not criticizing this. On the contrary, we thank God that the World Council was brought about through the prayers and efforts of Christians in Europe and America. However, it is inevitable that the problems of the world will be seen from this Western perspective. Unless we are very careful, we may unconsciously understand the conference theme "Christ, the Hope of the World" as "Christ, the Hope of the Western World," or at best "Christ, the Hope of the World seen from the West."

One may argue, of course, that the younger churches of Asia and Africa were represented at Evanston. But the strength and role of these younger churches in Christian world affairs have been grossly overestimated by some and underestimated by others. It is high time for Christians in the West and in the East to re-examine the nature of the younger churches.

If we are to understand the opportunities and difficulties of the younger churches, we must take into account some so-called "non-theological factors." Today, the "one world" in which we live is a divided world, or, to quote Adlai Stevenson, it is three worlds—the free world, the Communist world, and the "uncommitted world" of Asia and Africa. Fortunately or unfortunately, the younger churches must be understood in the setting of the uncommitted world.

For instance, the driving force in Asia is nationalism. While the modern nationalism of the West emerged from industrialization, urbanization, and political democracy, contemporary Asian nationalism is rooted in a rural, agrarian socio-political structure. The masses in Asia have never had political democracy, and it plays a very small part in the Asian political scene today.

It has been said that a revolution of the masses is always led by a minority of articulate people, and the Asian revolution is no exception. A small group of young intellectuals, influenced by Western political thought, were able to arouse the masses with a platform based on anti-Western colonialism. Because of its emotional appeal to the exploited masses, this was very effective. All the evils of society were blamed on the European colonial rulers. The masses were told that all their troubles would be solved if they co-operated with the anti-colonial movement. This was the case in India, China, and in South-east Asia. Even today, Asians are almost pathologically sensitive to what they consider the residue of Western colonial interests in any part of Asia.

Internally, however, new nations in Asia are suffering from schizophrenic tensions. Although Western powers have, by and large, pulled out of Asia, the internal social and economic problems have not been and cannot be solved in significant degree. The masses, of course, expect their revolutionary leaders to make their promises good. Any failure of the programmes of the new nations will have serious implications. This is one of the lessons we have learned in the case of China, where Sun Yat-sen's democratic revolution came to a sad end.

In this connection, we must remember that the new nations in Asia are built on old cultures. And a natural by-product of the anti-colonial anti-Western movement is a resurgence of old cultures and old religions. Those who do not want to turn back the clock by resorting to old ways try to find new answers; they may even try such radical measures as communism. As you may recall, the founders of revolution in Asia for example, Sun Yat-sen in China, and Gandhi and Nehru in India—were Western educated intellectuals. They had a nationalistic passion, to be sure, but they also had a world-wide perspective and concerns. Unfortunately, with the exception of Nehru, the first-generation leaders are gone. What concerns us now is the future programme of second-generation political leaders in Asia. Will they ally with the resurgence of old cultures? Will they yield to an extreme programme like communism? Or, will they follow the policies and philosophy of the first-generation leaders, even though modi-

fications are necessary under changed conditions? These questions must be understood not only through Western eyes but on Asian terms.

To-day, the so-called "Uncommitted World" of Asia is divided in many ways. India is a member of the British Commonwealth; Pakistan is a member of the Islamic world; China is a member of the Communist bloc; South-East Asian nations have historic relations with the Netherlands, France and Britain; and Japan is under the influence of the United States. The division of Asia is further complicated by religious, cultural, and ethnic differences. And the tragedy of Asia is that her people do not understand each other. First, they have been under different colonial powers, and second, emotional nationalism makes it difficult to see beyond each other's border. Actually, Asians will have to learn that they have much in common despite their differences; they are caught between two powerful blocs—the free world and the Communist world. And Asians will have to recognize their common destiny. Also, throughout Asia a multi-dimensional revolution—not only political, but social, economic, and cultural—is taking place.

Asian political leaders are convinced that the first task is for the new Asian states to establish themselves on a more secure economic basis. For this reason, they argue that the new Asian nations cannot commit themselves either to the free world or to the Communist world. This attitude of negative neutrality has caused Western observers to call Asia the "Uncommitted World."

It seems to us that the only constructive solution, instead of a negative passivity, is the establishment of a third way—a positive alternative to Western democracy or communism. In order to achieve such a goal, however, Asian peoples have to develop mutual understanding and closer co-operation on every level. It is at this point that emotional Asian nationalism hinders the emergence of a positive third way.

To-day, the so-called younger churches of Asia find themselves in the midst of a multi-dimensional revolution. And, as the Indian Ecumenical Study Conference held at Nagpur in 1952 states, "having never been in the habit of concerning itself with contemporary social affairs, and therefore not having been educated to relate its message to contemporary events . . . [the younger church] stands to-day as an ineffective spectator of the contemporary scene." Why is this the case?

Historically, the accepted pattern of missionary strategy was the

"mission compound approach," which attempted to keep the native converts from further contamination by their pagan surroundings. Those were the days when Christianity was equated with Western civilization and culture, and mission compounds were understood as "Little Americas" or "Little Europes." In the course of time, the second- and third-generation native Christians were raised in this kind of artificial Western "Christian" atmosphere and were not exposed to the cultural life of their countries. Thus, native Christians in Asia are no longer acquainted with the history and culture of the lands in which they were born.

Also, a sort of rigid orthodoxy and tradition developed within the compound of the church, and the life of the church was often characterized by petty jealousies, accentuated by the small number of the Christian groups. Although new converts were added each year, by and large the ethos of the younger church was "conditioned" by the initial establishment of the mission compound which underlay the subsequent development of the churches in the East. Many of the present-day leaders of the younger churches come out of this type of church background; only very few first-generation converts are regarded as leaders. There are some, among the leaders of Asian churches, who transcend their narrow orientation and have a concern as Christians for the whole of society; but, unfortunately, they are so few in number. A majority of the leaders are capable of administering the present structure of the younger churches, but beyond this their vision is limited. In recent years, the younger generation within the younger churches has begun to break away from the petty tradition and orthodoxy of their groups; or, at least, they have begun to feel the whirlwind of the revolutionary storm which no longer allows Christians to remain isolated from the rest.

Frontier Chronicle

Strong Criticism?

A series of bulletins from the World Council of Churches and Lutheran World Federation office in Hongkong gives details of the painfully slow movement of European refugees from China. Since 1952 some 5,000 have left but about 10,000 remain, most of them White Russians liable to be "repatriated" to Siberia or Mongolia. They include musicians, surgeons, and other professional people, and 25 per cent of them are under twenty-one, being the children of refugees from the 1917 revolution. Some countries have been relatively generous in issuing entry permits for these unfortunate people; but the W.C.C. report that during the six months April-September last, the United Kingdom only granted one such visa.

Some of these difficulties are well

illustrated by a letter from a refugee in Harbin:

"You are of course aware of all the unfriendly propaganda against your organization that is being carried on here. Most of it makes little impression, but there is a point which makes us think more and more that there is more truth in it that we should like to see. The suggestion is that your organization is to supply various countries with cheap labour. We have heard that everybody registered with your office will be helped to resettle in another country, but so far we have not heard of a single case where people have been helped out of pure charity . . . we understand that it is not in your power to alter the immigration laws, but don't you think that a great Christian organization could do something to agitate the question of helping people over 50?"

A Christian Press Academy

In Western Germany there are now many flourishing church newspapers and magazines, including over 200 Protestant periodicals. To help in the professional training of Christian journalists, both for these and for secular periodicals, there is organized annually a "Christian Press Academy", which took place this year at Tutzing Evangelical Academy. The full course extended over three weeks, and included week-end conferences on "The

Church Press and the Worker: Wasted Opportunities" and on "The Press, its relations to State, Capital and Public". This experiment in running a special course for Christian journalists is now six years old: its success is a credit both to the "frontier" policy of the Evangelical Academies who sponsor it and to the healthy state of the religious press in the Federal Republic.

A Growing Church

No fewer than 94.8 million people, or 59.5 per cent. of the U.S. population, are reported members of some religious denomination, according to the *Yearbook of the American Churches*. This includes figures for some 255 bodies; but 77 major religious organizations make up 98 per cent of the total. In 1940 total church membership was only some 49 per cent of the population. Approximate figures for some of the major religious groups are:

Roman Catholic	- -	31 million
Baptists	- -	18 million
Methodists	- -	12 million
Lutherans	- -	7 million
Jewish congregations	-	5 million
Presbyterians	- -	4 million
Orthodox	- -	2 million
Protestant Episcopal	-	3 million

Not only is church membership high, by British standards, but so also are charitable and other church donations. American statistics very sensibly separate "benevolences" (or charitable gifts) from donations for "congregational expenses". Figures for fourteen major Protestant denominations show that benevolences rose from \$1.87 per church member in 1939 to \$6.46 in 1952, *an increase, allowing for depreciation of the dollar, of 80 per cent.* Donations for congregational expenses rose during the same period from \$10.92 to \$31.14, an increase in real terms of some 50 per cent. With the increased church membership also experienced during this period, these fourteen denominations increased their benevolences by a total of 130 per cent in real terms, and in 1952 offered for charitable purposes \$192,000,000.

Fine Opportunity

The United States Government has offered large quantities of its surplus food stocks for world relief work. All that is needed is money for transport and distribution: it is reckoned that \$1 contributed for this purpose will make \$20 worth of food available.

The American Church World

Service have taken up this challenge, and recently launched a "Share our Surplus" programme with a united service in Washington Cathedral. They expect to send overseas 30,000 tons of foodstuffs through this scheme, using World Council of Churches refugee workers for distribution.

Protestants in Spain

In a recent issue the *CHRISTIAN NEWS-LETTER* spoke of the persecution of Protestants in Colombia. *The Tablet* now reports that "two men were found guilty by a Seville court on charges of damaging a Protestant chapel in Seville and assaulting the minister on March 4th, 1952. They

were sentenced to six months and thirteen days and fined the equivalent of fifty pounds. One of the accused, the thirty-year-old José Fal Masias, is the son of a prominent political leader. According to the indictment the men forced their way into the chapel during a choir rehearsal, forced

the participants to leave and then burned prayer books and hymnals and attempted to set fire to the furniture. They were also charged with repeatedly striking the pastor, the Rev. Santos Martin Molina, when he

attempted to intervene."

One swallow does not make a summer, but this is welcome news if it indicates an intention of the Spanish Government to give Protestants their rights.

European Conferences in 1955

The World Council of Churches' Ecumenical Institute, Bossey, have just issued their 1955 programme. Three courses which may be of special interest to CHRISTIAN NEWS-LETTER readers are:

Course for Missionaries on Furlough, June 1 to 15.

Course for Theological Students, July 18 to August 8.

Vacation Course for Laymen, August 10 to 22.

A limited number of places are still available for these courses. Readers may obtain further details by writing to the British Council of Churches, 39 Doughty Street, London, W.C.1.

The European Christian Press Circle announce that their 1955 conference will be held at The Hague, April 28-30. Details may be obtained from the CHRISTIAN NEWS-LETTER office.

M. G.

THE MISSIONS TO SEAMEN

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The Sheffield Industrial Mission

E. R. WICKHAM

It is just ten years since the Sheffield Industrial Mission was started. Each year sees a growth in development, and a reaching into new and experimental fields, but the project has long passed the purely experimental stage. It is now established, accepted as part of the natural work of the Church, and, what is more important, accepted and taken as a matter of course by considerable sections of the steel industry of the area. This in itself suggests a simple but vital condition—that if the Church wishes to have any useful relationship with industry, beyond a merely nominal or token kind, then the work must be built up continuously over many years, not relying on sporadic missions, so called “evangelistic” campaigns or the chance interest of a local minister who may leave or be removed at any time. The Church has never had a serious relation with the institutions of industry, in the modern sense, and rarely even now does she see any point in seeking it: such a situation is only to be remedied over a very long term, and in a deep way.

The Sheffield work is served by a small, but full time specialised staff of four ministers. One was for many years in the plastics industry; another was a “Bevin Boy” during the war, and another did foundry work in a large Sheffield steel works between university and ordination. There is a woman on the staff trained in social science and moral welfare, and who also “graduated” in the cutlery works. The initiative in setting up the work was taken by the Church of England, but in fact it is denominationally unselfconscious, approved and supported by men of all denominations, ecumenically minded, and concerned with everybody in the works. The subtleties of denominationalism mean little in a steel works, and no-one in his right mind would have it otherwise. The great bulk of men, in any effective sense are outside all the churches.

The work is made possible because of good relations between the Industrial Mission staff, the “industrial Chaplains” as they are called (although the title is not a particularly good one), and, in the first instance, representative men in the industry—industrialists and managers, education and welfare officers, Trade Union organisers, shop stewards and works’ conveners. In ten years it is possible to know a great number of those men who bear so much responsi-

bility for the life of industry. The work is possible then, because of a vast number of personal contacts and friendships, mutual confidence, a common understanding and language, that have been able to remove suspicion and inhibitions and a natural caution about "religion". Perhaps this goodwill, not easily defined, and perplexing to know how to carry further, is the most valuable product of the work. Certainly it is the necessary basis of anything attempted.

The day to day work of the chaplains is visiting the steelworks, becoming involved with men there, organising projects and taking part in specialised activities of the works. All the various activities play into one another.

They visit the men at work—always after preliminary discussions with management and workmens' representatives, works' councils, shop stewards' committees, etc. They talk with the men actually on the job and often between processes, in melting shops, mills, foundries, forges, machine shops, etc., etc. They become known in the departments and accepted by the working teams of men there. They are able to organise a large number of meetings with the men, usually at "snap times" and at shift changes. These meetings, if that is the word to use for them, are extremely informal, "matey", humorous and yet serious, and will deal with all kinds of issues. They are held on the shop floor where men will gather round together or in the little "snap rooms", "cubby holes", and "lean-tos" which abound in a large steel works. They are never held in large canteens where it would be impersonal as well as imposed, and they never conduct "services" in the works unless asked to do so, as may happen at Christmas, or as has happened, when a man well-known and esteemed in the department has died under some particularly distressing circumstance. It is out of such shop floor contacts that many projects develop. It should be emphasised that in all this kind of work, the chaplain seeks to be, and indeed can claim to be, unobtrusive and incidental. He wants few facilities other than the opportunity to fit into the pattern of the works, and to discover such opportunities as may present themselves to make contact. In fact they are many. But the chaplain respects the primary function of the works—to make steel.

The chaplains take a considerable part in the training and education schemes, which have been so highly developed in the heavy steel industry. This will entail talking with new lads in the Pre-Entry courses, Day Continuation Schools, organising discussion groups for apprentices, lecturing in Foremen and Managers' courses.

In these latter the chaplain will take his part with the other lecturers, but will of course have his own angle—the whole bearing of Christian belief, and Christian principles and values on personal and social life, but particularly on industry where human and social problems are posed in quite distinctive ways. This is one of the reasons why industrial chaplains need to be specially trained. In the profoundest way, Christianity has always understood man's character, his nature, temptations, "cussedness" and his great possibilities. It has always been possible to learn from Christianity the basis of the good society, the need of social justice and personal goodwill, the necessity of man's freedom and his responsibility, the conditions under which good human relations, social purpose and adequate incentives can exist. All of this is very important for men in industry at all levels, as indeed industry is itself saying. But it has to be understood and illustrated in *industrial* terms if it is to be made relevant to men in industry.

This kind of contribution is also made in a variety of groups connected with industry in various ways. The chaplains are invited to speak at professional meetings of bodies like the Institute of Personnel Managers, Association of Works' Managers, Foremen Associations, political groups, and Trade Union branches. A regular contribution is made in all inter-works conferences for managers and foremen at the invitation of the area training department of the British Iron and Steel Federation. In addition, the Industrial Mission runs its own activities outside the works. There are 3-day residential conferences each quarter specifically on Christianity and Industry to which most of the larger works invite men to attend. At any one of these conferences probably six works would each invite, say five men—a manager, a foreman, a works' councillor, two operatives. Indeed the Industrial Mission prides itself that in all the training work proceeding in the industry, its own residential conferences are the only ones where management and men are regularly brought together.

All the time there are meetings, training groups, lectures, and so on taking place. It sounds rather highbrow and academic—certainly a lot of serious work is done, but as with the shop floor meetings, they are marked by informality, geniality and comedy. It is doubtful whether, for example, a dozen men meeting to talk together with the padre, all from one foundry, and adjourning at 9.30 p.m. to have a drink together ought to be called a "meeting".

All the time, the chaplains are finding individual and pastoral

work to do. In a large works there are of course many specialised agencies available. Nonetheless, the minister can sometimes be as useful as any—it may be in visiting men in hospital, a home where a man has died, assisting someone in a domestic problem, helping someone in a scrape. It is not possible to mix with people over years without finding such opportunities for ministry.

So far the day to day work of the Industrial Mission staff has been described. It would be quite wrong however to regard the work solely as the concern of ministers. They are quite useful as catalysts, they can “lay fuses”, stimulate thinking and work. But the most authentic and basic part is that done by laymen themselves in industry. This raises the question of the reaction of men to the work. Of course, every reaction is present, with friendly “indifference-plus” always a large group. But in the most developed areas there are men in the works who are themselves active leaders of the movement, who will organise meetings and run them themselves, who will bring their fellows to meetings and who will represent a point of view in the works, the office, the works’ council, the branch meeting, etc. Indeed, it is the basic aim of the Industrial Mission to discover, equip and bring together men who will go through the hard discipline of studying Christianity in a new kind of way and to work out its possible bearing on the many problems and strains of industry and the larger industrial society in which modern men have to live. Men like this are the salt of the earth. A very few of them go a long way. And there are not too many men to-day who will do serious thinking beyond their own prejudice, conditioning and self-interest. The questions crying out in industry to-day for continuing creative thinking are legion, and the most intractable are those concerned with the social, personal and human factors. It is precisely these that the Christian faith is about. That is the basic justification for the Church’s concern with industry.

The Mission tries to bring men face to face with real questions. What has been the consequence of science, technology and industry on human life? They have made new possibilities for living. Are those possibilities for human beings realised in our works? How can we produce a sense of common purpose, interest and community in our works, or strengthen it? How can industrial relations be improved, and men at all levels give of their best without reliance on “whip”, “carrot”, or paternal “soft-soap”? What do justice, fair dealing, honesty, responsibility, care for others, especially the

weak, demand of us in everyday industrial life? Are there structural changes required in industry? How can men be helped to have a better status at work, pride in the job, satisfaction in working together? What is the very meaning and end of our life together in this world, in which work, industry, production, wages are such an important part? And this brings us to the whole question of what we mean by the Good Society, to ethical, social and spiritual ends, as Graham Hutton admits after his analysis of all the Anglo-American Productivity Reports. It is not possible to talk for long on these issues without raising what are in fact clear religious issues. What do men believe to be right, what do men believe to be true?

The very facing of such problems is the beginning of a contribution to their solution, for it means a study of facts, of other peoples' attitudes. It means having a conscience and an imagination about things in the works. It means taking action. There are of course, no "Christian solutions" as such, no absolute solutions (even though some are hawked around in industry from time to time). There always will be problems. But as industry and society evolve (and they are changing all the time) good principles, Christian insights, moral sensitivity, and hard work will all have their effect. The Industrial Mission is an integral part of the Church, because in every age it has been the task of the Church to help men to make their contribution by bringing Christian understanding to their problems, by showing them the relevance of Christianity to our world, and by striving to bring them to Christian faith.

Making Christianity African?

What in our Christianity is universal and what is national? It has often been said that European missionaries have exported to the mission field some things which are local to the country from which the missionary comes or peculiar to the time in which he lives, and have foisted them on Asians and Africans as essential elements in the Gospel. Do Anglicans identify Christianity with Anglicanitas? Do Roman Catholics sometimes identify Christianity with Romanitas and do others make the same mistake, mutatis mutandis? The question is the occasion of much heartsearching in Missionary Societies. It has been raised once more in a striking form by Dr. L. B. S. Leakey in his new book, "Defeating Mau Mau". Dr. Leakey's demand for a "Christianity" which permits polygamy, female circumcision and other pagan African customs puts the problem in a crude form but to refute him on that ground does not dispose of the real problems which he raises. We mean to return to this subject. In the meantime we publish below some extracts from a letter written recently to Dr. Leakey by his brother-in-law, the Bishop of Mombasa.

I feel it is misleading to describe the Churches as being concerned with leading the African "not merely to Christ Himself and a belief in His teaching as revealed in the New Testament, but rather straight into 20th century western European Christianity..." No such thing as "20th century western European Christianity" in fact exists in the same way that western technocracy exists, or western ways of clothing and feeding exist. Secondly, I do not believe that you intend to create the impression, but inevitably there is assumed throughout your letter, that there can be different racial approaches to Christianity as such, and to a consequential Christian morality; whereas in fact Christianity has, from its very foundation, and with Scriptural authority, claimed a complete supercession of the racial elements in a life through the creation of a new Family of Christ.

Let me say here and now that I believe that the opposition to the Christian Church displayed by the

Mau Mau as well as by various separatist church movements derives not primarily from an objection to Christianity as something western and foreign, but much more radically and deeply from the fact that Christianity does in fact represent a supercession of race by a Church which is an integrated multi-racial society.

Deriving from this is, of course, the question of whether or not there can be two standards of discipline, one for Africans and one for Europeans. Unfortunately it has at times in the past been true that a code of ecclesiastical law has been enforced upon Africans, and the European has managed to get by with something less rigorous. Throughout the whole of the East African dioceses at the present time a Canon Law is being enacted deriving not from any 20th century western European Christianity, but deriving from the Canons of the Apostolic Church which will be applicable to both African and European. The very antiquity of those Canons and their

closeness to the Apostolic age removes from them any censure on the grounds of their being either recent or western...

Lying behind all the matters that you have dealt with is the question of the Church's authority to exercise ecclesiastical discipline. Chiefest, if I read your letter aright, are you concerned with the exclusion either for a shorter or a longer period from attendance at the Holy Communion, of a person who is deemed to have committed an offence against ecclesiastical law. Here, the teaching of Scripture is quite clear. Primarily, the Church teaches the forgiveness of sins and preaches the gospel of One Who is ever and always ready to receive a penitent sinner, and to confer both absolution and the grace and comfort of the Holy Spirit through which alone amendment of life may take place. These things are supremely taught in the Office of the Holy Communion itself. Confession and absolution form an essential part of that service. But Holy Scripture is emphatic that those who partake of the Holy Communion unworthily, impenitent and unforgiven, eat and drink the sacred Elements of Holy Communion to their own damnation. Church discipline is not designed to be punitive, but corrective. It aims at providing adequate facility for penitence, confession, ab-

solution, and restoration, and the Church from its very inception has excluded from Holy Communion and more generally exercised the whole of its discipline, with such an end in view. In the world in which we live to-day, as in the days of the Apostolic Church, it is necessary for those who exercise office and administration in the Churches life, to guard against the laxity which refuses to acknowledge that there are any abiding consequences of deliberate acts of moral choice on the one hand, as well as to guard against self-righteous rigorism which makes the way back to God virtually impossible on the other.

I have been at great pains to study a large volume of accumulated evidence prepared for me by Church historians on the treatment of "lapse", with a particular view of avoiding such rigorous treatment of Christians who have, for any reason, defected to the Mau Mau and who now seek true Christian restoration. I can never fail to remember the exhortation that was made at my Consecration: "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the out-casts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline that you forget not mercy."

Two Views on Two Books

In race relations no one sees everything. What is obvious to Africans may never strike a European, and vice versa. So we publish two reviews of Colin Legum's book, "Must We Lose Africa?" (W. H. Allen, 16s.), the first by a European and the second by an African, Mr. Peter Abrahams. For the same reason we also publish two versions of Philip Woodruff's book on the Indian Civil Service, one by the Editor of the "C.N.-L." and the other by an Indian, Mr. A. M. Abraham.

Britain and Africa

Must We Lose Africa? By Colin Legum. (Published by W. H. Allen, 16s.)

I. The Author, in part, answers his question with an extract from his diary which is printed at the head of Chapter 22. The extract records a dinner-table conversation "somewhere in Africa"—"It is high time we began to hang on to what we hold", said the General. "Quite so", replied the Governor, "but let's be perfectly certain we really hold it before we decide to hang on"!

The underlying thesis of this volume is that Africa can be held within the orbit of Western influence, provided that we do *not* hang on to our imperial illusions too long and provided that we of the West win the confidence of the 2 per cent of Africa's population, the African *élite* who, however unrepresentative they may be of the great mass of Africans, are, nevertheless, the only representatives this mass possess.

The first half of the book is devoted to a careful analysis of that breakdown of confidence which has occurred in Uganda within the last eighteen months. The author has been at pains to study the background of events in Uganda and to set the "Kabaka" incident in perspective. He makes poignantly clear that good intentions on the part of the best and most kindly of Governors are no substitute for an understanding of the fears and suspicions which dominate African society to-day. Uganda is not a typical African territory, for there is no such thing in a continent of such contrasts in African political development. Indeed, in some respects it is almost unique in its possession of an indigenous political framework with a longer history than can be discovered anywhere else south of the Sahara. But the value of Uganda as the main illustration of the theme of this book is that what has happened there is, at bottom, a crisis of confidence. Everything else is secondary to that. And, unless that is appreciated, it is unlikely that there will be any enduring peace in

Uganda, or understanding of what is happening elsewhere in Africa.

Mr. Legum is not primarily concerned to criticize the actions of the Governor of Uganda or of the Colonial Office; in fact, he has much to say by way of appreciation of the Governor and is obviously sensitive to his point of view. What he is concerned to do is to bring out into the open the deep-rooted causes of the suspicion and fear which are felt by the Africans in their contact with the West. Failure to understand what these suspicions and fears are; failure to remember that there are no longer any areas in Africa whose problems are purely "local"; failure to measure the impact of South Africa, the Gold Coast and the Sudan on Uganda, in particular; failure to satisfy the African that the West has honest intentions, albeit self-regarding ones, and a good will which will be translated into terms an African can understand; these are the failures which lie behind the grave lack of confidence felt by Africans in Britain and the other Western Powers, exemplified by what has happened in Uganda. One Gold Coast swallow does not make an African summer. It only serves as a commentary on the local climate.

Some of the author's most important suggestions for restoring a situation which is by no means lost, concern the need for a far more explicit and concerted attempt by the Colonial powers to define their purposes in Africa: economic aid geared to the needs of Africa and developed in co-operation with Africans: and in our own Parliament, arrangements whereby a bipartisan colonial policy can be attained on the basis of a nucleus of Members of Parliament well-informed on Colonial subjects. These are three of the many constructive and practical suggestions developed at length in this most timely book.

In another sense this book is also timely—we hope in time. Its pages contain a friendly but most searching scrutiny of the Christian enterprise in Uganda and, to some extent, in Africa as a whole. This will not be at all palatable reading to those who are busy building up a Western-style ecclesiastical system in Africa, or to missionaries who are content to "fish for souls" but are not interested in proclaiming the divine rights of the Redeemer over all aspects of human life. It can hardly fail to be disturbing to the complacency of all in any way concerned with the Christian Mission in Africa. We have been and still are far too complacent. We have, for instance, perhaps, over-emphasized the hundreds of Kikuyu Christians who, as Mr. Legum testifies, "perished rather than surrender their faith" while, on very human grounds, we have under-emphasized the significance of the

fact that "the majority of the Kikuyu, including many of the nominal Christians, showed themselves ready to follow strange gods". We, too, have time to repent, but perhaps not too much time.

M. A. C. WARREN.

II. As Canon Warren has done the main review of Mr. Legum's book my comments are by way of being a footnote by a "native son" of multi-racial Africa.

It seems to me that there are two not wholly successfully integrated books here. There is, first, the history of the Buganda, essentially from the point of view of the palace, and the record of events leading to the banishment of the Kabaka. I am not sufficiently knowledgeable about Buganda affairs to discuss this part of the book with any authority. But I found it both informative and interesting reading. One complaint that emerges from my reading of this section is Mr. Legum's reference to Mr. Fenner Brockway on page 107-8. Mr. Legum reports that Mr. Brockway initiated a debate in the Commons on Uganda and goes on to say: "He made a temperate speech, more or less well informed . . ." This is a small point. But Mr. Brockway has far too long been a sincere fighter for African freedom for even those of us who do not agree with him, but have come on the scene lately, to be offhand in our reference to him. It struck me as a graceless act that demanded protest.

At one point in the second section of his book Mr. Legum describes the white South African habit of "thinking with the blood". There are sections of his book that make me feel that Mr. Legum is himself not wholly free of this disease. How else can one explain his digging up of that hoary old piece of Settlerese with its heavy South African overtones: "There is nothing attractive about a Black Frenchman or a Black Englishman: he has caste with neither Europeans nor Africans"?

Surely, unless one uses the special "race" language of multi-racial Africa, a Black Englishman is a black man born in England. But this is not what Mr. Legum means. What, then, does he mean? The African doctors and lawyers who have been trained in this country? And whose dress and manners are generally impeccably western? Professor Arthur Lewis, Dr. Hastings Banda, Dr. Kwame Nkrumah, Seretse Khama and the Kabaka himself are such men. And surely the point about these men is precisely that they have caste both with their own people as well as with Englishmen. Or perhaps Mr. Legum

thought mainly about the Negroes of France's empire and about a man such as the late Governor-General Felix Eboué. But Eboué came from the French West Indies. His ancestors were transported three centuries or more earlier from Africa. Dr. Ralph Bunche is another such. But surely Mr. Legum was no more thinking of them than of the other men I named? Bunche is honoured by all the world (with the possible exception of the settlers of multi-racial Africa) and Eboué's remains are in France's Pantheon with that of all her other great heroes. British policy is not designed to make Black Englishmen and the success of France's is most doubtful. Surely, men, as men, are made by a complex inheritance of which the land of their birth is perhaps the most important.

That neither Mr. Legum nor I have escaped our inheritance is perhaps best shown by his passages on South Africa and my reactions to them. Nowhere in the book is Mr. Legum as non-committal and aloof as in these passages on South Africa. He talks about Black Nationalism v. White Nationalism as though both are charged with the same moral content. Why? Are the non-Whites of the Union fighting to substitute a Black domination for the current White domination? Nothing the national organisations of the non-Whites of the Union have said or done suggests this. There is thus a clear point on which a value judgment can be made in terms of morality. And why, of all the white communities of multi-racial Africa, single out only those of the Union for a word of praise about their hospitality, friendliness, etc.? Surely the other settlers are equally hospitable to those of the right colour. I, at least, received more friendly hospitality from the Kenya settlers than from my white fellow-countrymen when I was last in those parts.

Mr. Legum makes some very important suggestions for easing racial tension in British multi-racial Africa. I think his suggestions would have carried a deal more weight and authority if he had been as clear and forthright about his own country as he has been about the others.

PETER ABRAHAMS.

The Guardians. By Philip Woodruff. (Cape, 25s.)

I. *The Guardian* has all the merits of its predecessor *The Founders* which tells the story of the Indian Civil Service down to 1857; and it has in addition special qualities of its own. It is readable, vivid and above all human. The story of the I.C.S. is a story of human beings and it was right to tell it in a series of miniature biographies. The present volume has more unity than its predecessor and it rises better to a climax. *The Guardians* takes the story of the Indian Civil Service from the Indian Mutiny down to the end in 1947—or should one say to a new beginning? These ninety years have a unity of their own, leading to a climax in the great abdication of 1947, and "Philip Woodruff" has felt the tragedies, the frustrations and the achievements of the fatal years.

It is often supposed that British rule in India was cold and impersonal and one can see well enough what is meant by this, but Philip Woodruff shows another side. He never moves far from the district officer with his personal concern for his people and he conveys without much explicit statement the deep emotional engagement of very many of the British rulers of India. After that one can see why much of this feeling was reciprocated in a way that was "not to be fully realised until events in 1947 showed that between India and England there was the kind of tie that exists between a man and a woman who have long been married, and—what is more—married with intervals of happiness".

Even in 1939 the Indian Civil Service was just under 1300 strong

and of those 540 were Indians. The descriptions of relations between British and Indian members of the Indian Civil Service is particularly interesting and will astonish all whose notions of India come from half-forgotten reading of Kipling. Mr. Woodruff is on the side of the reformers. His sympathies are with Lyall's "I want to push on the native wherever I can, our only chance of placing government here upon a broad and permanent basis", and with Edye's "If India has benefited by a hundred years of the control and guidance of the British services, that is no argument . . . that she should acquiesce in or would benefit by similar control and guidance for a further period. On the contrary, if in a hundred years the services have not trained India to stand without support . . . they have so far failed in their fundamental task." But it was easier to say this than to act accordingly and Edye himself confesses that in his own early days "it had simply never occurred to him that he ought to be standing aside and training the municipal secretary".

Mr. Woodruff does not make out that all the Indian Civil Service thought like Edye or even that all the best people in the service were on that side. Indeed his portraits of traditionalists like Loftus Tottenham and Sir Michael O'Dwyer are among the best things in the book. But he does contend that there were more on Edye's side than on the other side and, "secondly that the surprising thing was that there was anyone on Edye's side at all".

J. W. L.

II. The Editor has set me a difficult task indeed in asking me, an Indian, to review a book that is written so obviously from the point of view of the British rulers in India. Indians would find the idea of a foreign power being their "guardians" unacceptable, but since that is the theme of the book, it has to be read in that context. The Indian reader will note with satisfaction, however, that Mr. Woodruff has the fairness to realise that the guardians in Plato's State were not outsiders, and the insight to see, with Guy Wint, that every conquest and rule of one country by another has in it a stain of evil.

The hero of the book is the District Officer. The author writes of him with a nostalgic intimacy that gives his pen-portraits vividness and a pleasing warmth. But his picture of the Indian scene has the weakness of being seen through the "steel framework" of the Indian Civil Service. By its very nature, the contact that the I.C.S. had with the ordinary people could not be more than paternal or patronising.

"I found the book entertaining and instructive in its presentation of the life of the Civil Servant. This was a side of the British administration that was largely unknown to the Indian intelligentsia. The educated Indian had practically no contact with the District Officer, except perhaps in circumstances of humiliation.

It is again the author's "steel-framework" outlook that makes him ignore or minimise the significance of some of the basic forces at work in India. His depiction of the 1942 movement as a series of violent outbreaks and his reference, in another context, to Congressmen as preachers of hatred and disorder illustrate my point. Mr. Woodruff is wide of the mark and indeed grossly unfair when

he observes that the Congress Party's demand for independence during the war was based on the expectation that Japan would win and the national agitation that followed was a move to assist the Japanese.

Mr. Woodruff ends the book on the note that the District Officer is the memorial that Britain has left in India. He seems to me more right when he says in the Dedication that the memorial is the continuance of India in the Commonwealth. The District Officer that Mr. Woodruff remembers died in 1947; he was only a part of a system that was doomed from the very beginning to disappear. As for his virtues, I can only say that these were not the monopoly of any one nation. The best answer I can give to Mr. Woodruff's glorification of the District Officer is in Mr. Nehru's words. "The Civil Service", he has written in the *The Discovery of India*, "had a reputation, chiefly self-propagated, for efficiency. But it became evident that outside the narrow sphere of work to which they had been accustomed, they were helpless and incompetent. They had not the training to function democratically and could not gain the goodwill and co-operation of the people whom they both feared and despised; they had no conception of big and fast-moving schemes of social progress and could only hamper them by their red-tape and lack of imagination. . ."

I think the real memorial to British rule is neither the District Officer nor the membership of the Commonwealth. It is the mutual respect and friendship of India and Britain, and the common belief in the democratic ideals of human freedom and dignity. This memorial is the work of men of goodwill on both sides, including of course many Indian Civil Servants.

A. M. ABRAHAM.

Schools and Teachers

The School as a Christian Community. A symposium edited by W. O. Lester Smith for the Christian Frontier Council. (S.C.M. Press, 4s. 6d.)

On Becoming a Teacher. A report by T. E. A. Verity on behalf of the Christian Auxiliary Movement Education Committee. (Published for the British Council of Churches by The University of London Press, 6s.)

In any attempt to make a school something of a Christian community there are perhaps three outstanding problems. There is the difficulty of giving each individual pupil enough personal attention; there is the question of how to make the Christian Faith relevant to and part of what may be merely a pleasant humanistic society or a grimly materialistic education machine; and there follows the related problem of how to offer this personal education and this community experience as a proper preparation for adult life in a doubtfully Christian environment.

The School as a Christian Community, a collection of reports by state school heads who are clearly exceptionally successful in their different secondary schools, gives a great deal of sympathetic consideration to these problems. Mr. H. Raymond King, writing of his boys' grammar school, describes very convincingly some of the problems of "pastoral care" in a day school; and his method of tutorial sets is worth detailed examination: it sounds like a workable scheme provided you can find a staff who will wholeheartedly make it a permanent feature of your school's life. And here perhaps is a fundamental point which many of the contributors seem not to consider quite sufficiently—or are they exceptionally fortunate in their recruitment of staff? Professor Lester Smith, in his introduction, writes with authority: "... the only generalization that seems to me valid, after

listening to many discussions, is the well-worn one about the personality of the teacher being all-important." This is most relevant both to the problems of providing adequate individual attention in a state school, and to any attempt to make the school community a distinctively Christian one. How does one face the blunt fact that state school finances will normally only permit the attaining of a high quality of education by asking more than is fair from assistant staff—especially the married ones? How does one make the school community anything more than an average decent school, if the staff is, in all sincerity, not convinced that the Christian Faith demands anything more? And it is the very honest doubters of the 1920s and 1930s who are the schoolteachers of importance in the 1950s.

It is clear that the schools described in these essays do a very great deal to prepare their pupils for life afterwards, both by what may be called "character training", by interesting experiments in social activities, and by deliberate attempts to relate the curriculum to modern problems. But here again, there seems perhaps a slight lack of realism in some of the comments. Life today for a teenager entering a factory or shop or office (after all, only 5 per cent go on to university) is often a bitter shock after experience of a really good home and school: there is need of hard training to prepare for this kind of problem. And what of the fierce determination to get on at all costs which is so

typical of many grammar school forms and of so many university students? How far does a Christian school encourage this, acquiesce in it, or condemn it? This symposium, though often speaking of much fruitful experience, is on these points rather a disappointment—at least to one practising teacher.

On Becoming a Teacher is, by and large, much more successful. Most of the book is made up of common-sense hints to a young teacher on all manner of every-day problems, from finding lodgings to mixing tactfully with senior staff. The style is lively and forthright, the practical advice quite excellent. I only wish I had had a copy for my first years as a schoolmaster.

The last two chapters are devoted to the philosophy and the theology of education, and are distinctly less satisfactory—largely because it is hardly possible in twelve pages to do more than hint at the issues involved. Indeed, on the basic assumptions of Christian education Mr. Verity and his group have certainly not reached the standard of that little classic of educational thinking, *What is Christian Education?* which Dr. Reeves and Mr. Drewett edited for the Christian Auxiliary Movement and issued as a *Christian News-Letter* book in 1942. But for practical advice the book is hard to beat: it deserves a wide circulation.

M. G.

Human Beings in South Africa

Tell Freedom. By Peter Abrahams. (Faber & Faber, London, 1954; 311 pp.: 12s. 6d.)

Peter Abrahams' personal story is a remarkable document of life on the Witwatersrand, and elsewhere in South Africa in the inter-war years, and this new work is an important contribution to the social history of South Africa. With the skill of the competent craftsman and the sensitivity of the poet Mr. Abrahams throws a flood of light on the structure of South African society and its tangled pattern of human relations.

To the English reader, unaccustomed to the problems of a racially and culturally heterogeneous society and suspicious of the unknown and the exaggerated, it seems most necessary to say that there are no significant inaccuracies or overstatements in this book. *Tell Freedom* is certainly written from a particular viewpoint, and the story only illuminates parts of South African life, but the

author's honesty and clear, direct vision prevent distortion. In the poorer areas of Johannesburg White boys do beat Black boys because they are Black, and Coloured youths are still thrashed, sometimes to death, for offending against the mores of White-non-White relations. Africans, Coloureds and Indians all suffer arrogant discourtesies at the hands of many members of the dominant White minority and they are subject to a wide range of legal and conventional disabilities.

Yet Mr. Abrahams does not attempt to hide the divisions within and between the Coloured and other Non-White groups, nor does he fail to tell of the kindly inter-racial behaviour of White and Non-White individuals. He does say, however, and most emphatically, that real friendships are impossible between White and Non-

White because freedom of association is impossible. Here one feels that Mr. Abrahams' personal experiences, particularly in Johannesburg and Cape Town, have affected his judgment, even if only to a minor degree. Residential and other forms of separation do make inter-racial friendships very difficult, as do the colour barriers in public transport and public places, but there have long been genuine friendships across the colour-line and, in recent years, they have increased in number, while old friendships have deepened under the stress of the *apartheid* policy.

More important, *Tell Freedom* makes clear that despite all suffering, sorrow, pain and poverty the spirit of the African, Coloured and Indian peoples is undaunted, and that the Non-White peoples continue to dance and sing. Although Mr. Abrahams fears disaster I think he would agree that the humour and patience of the Non-Whites, notably the Africans,

still gives the Whites time to avert a cataclysm.

I am not qualified to criticize the literary or artistic quality of the book but I think that in one or two places, as in his catalogue of the "pass laws", Peter Abrahams has allowed his desire to explain the restrictions on the movement of Africans to lead him into some "forced" writing, which is out of harmony with the work as a whole. But there are very few blemishes of this kind.

Tell Freedom was written to fulfil promises made by the author to his friends in South Africa before he left for England. From his comments in the book it seems that he had a special wish to tell Britons of conditions in the Union of South Africa. *Tell Freedom* is an important book by an outstanding man and I hope that it will be widely read in Great Britain and the Western World.

KENNETH KIRKWOOD.

Russia and Russians

The Interregnum, by E. H. Carr. (Macmillan, 30s.)

Life in Russia, by Leslie C. Stevens. (Longmans, 25s.)

One needs health and vigour to tackle the successive volumes of Professor Carr's History of Soviet Russia as they come out. If you relax as you read, you find nothing but a bewildering succession of meaningless events, but if you keep your mind at full stretch and can remember all the details, things begin to fall into place. Carr is a great unraveller. He has worked out the complicated patterns of events with ability, diligence and integrity of the highest degree. So his work will be a quarry of good stone for future historians. When he steps back from his detailed narrative to look at the general course of

events, he is always illuminating and nearly always convincing, but in his latest volume one does not get enough generalisation to carry quite so much detail.

It is not that he cannot see the wood for the trees, but he gets so interested in the trees that he sometimes forgets to tell you about the wood in which they grow. But most readers are only interested in the trees because they make up the wood.

The Interregnum tells the story of Russia during the unconscionable long time when Lenin lay dying and his successors schemed for power. Nearly everything is there, the per-

sonalities of Trotsky, Zinoviev and Stalin, the appalling economic problems of the year 1923 and the curious way that many of these problems vanished when things were almost desperate, the toughness with which the Bolsheviks applied capitalist remedies when they had made up their minds to it, and the extraordinary stratagems which were woven into Soviet life, e.g.: "In April 1923 a speaker at the Twelfth Party Congress declared that transport workers were so badly paid that 40% of their budget came from illicit... sources." (P. 72.)

As always, Professor Carr is particularly well informed about the interaction of Germany and Russia, and it is alarming to read of the double dealing and apparently double thinking of the period when Junkers and Communists worked together against the West while at the same time trying to destroy each other. Such cold-hearted scheming seems hardly credible but Professor Carr takes it in his stride. His cold, clear-headed approach is well suited to an understanding of Stalin's methods and one looks forward to the development of that theme in future volumes. But to understand Stalin is not to understand Russia and there is a world of warm humanity which has no place in Carr's great work.

Admiral Stevens' *Life in Russia* is not to be confused with a book of the same name by the editor of the CHRISTIAN NEWS-LETTER which came out some years ago. It is the warm-hearted story of an American Naval attaché who took up Russian studies because he loved the Russians. It is

full of those trivial details which are often more interesting and sometimes more important than the schemes of rulers. Admiral Stevens tells you about the trouble Russian fathers take to give their children a good view of a procession, about their pride and the subterfuges by which it is maintained, about the modesty with which some of them appear completely naked at bathing places, about their still living superstitions and about a thousand and one other human things. He is one of the very few foreigners who have faced the mud and roadlessness of the deep countryside and his pictures of a remote district which he visited for the shooting are among the best things in his book. Russia is still a land of country people and country things, but the books about Soviet Russia are generally books about town life. Admiral Stevens hates the Russian Government with the ardour and conventionality of a loyal, good-hearted American sailor, but he loves the Russians and his final verdict is that they are "basically a decent people. Decency is difficult to define but it comes in large part from the heart."

I have only one serious quarrel with Admiral Stevens. He does not always seem to realise that if you put an awkward question to a Soviet citizen he is bound to give you a stock answer for his own safety. I do not doubt that people gave Admiral Stevens the answers which he records, but sometimes I wonder what they really thought. And once or twice I thought that his frankness might have been dangerous to his hearers.

J. W. L.

Truly Called

edited by

DOUGLAS WEBSTER

Four illuminating descriptions of theological training in Africa and India with an introduction revealing the importance and urgency of ventures on which the future vitality of the Church depends.

1s. 6d.

Eastern Horizons

H. A. WITTENBACH

With frankness and vigour the author, who is East Asia Secretary of the Church Missionary Society, summarises his impressions and conclusions of a recent tour of East Asia. Though he deals with great international issues, his deepest concern is for the people of South-East Asia, with their personal problems, hopes and fears. He stresses the urgent need for Christian men and women of character and integrity who will give themselves in service to their fellow men.

6s.

The Meaning of Unity

ANTHONY HANSON

So many books about unity are actually about Christian divisions. Dr. Hanson really sets about discovering what unity means — not in the views of certain theologians — but in the Bible itself. This book can be used for Bible Study groups and will both stimulate and inform discussion. It is an excellent introduction to a most urgent and topical subject.

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Independent Self-Criticism

Congregationalism: A Restatement. By Daniel Jenkins. (Faber, 10s. 6d.)

Dr. Jenkins has set a good example which it is to be hoped that others will follow. The Ecumenical Movement, in one aspect, might be described as a movement of penitent schismatics. Daniel Jenkins' book is an essay in Congregational self-criticism in the light of what the knowledge of God, mediated through ecumenical encounter, shows to be truth and error in his own tradition. Such self-knowledge through meeting others should result in each tradition knowing itself as both justified and condemned, but in both cases, God is the Judge. If *He* is not acknowledged, then our last case is worse than the first, for we emerge from the encounter complacent in self-justification or frustrated in self-despair — probably with a strong preference for the former (a peril of which Dr. Jenkins is aware).

He writes (p. 16) "The understanding of the Church in the New Testament which has arisen in the ecumenical movement challenges all the attempts of the denominations to trim that conception to suit their own domestic convenience and forces them to listen to the voice of Christ concerning His Church in a new and more radical way. It becomes a call to repentance, not merely for having failed to live up to a church's own ideal of itself but also for having possessed an inadequate and misleading ideal. This is the risk which each church must run in looking at itself in the setting of the whole." Dr. Jenkins sees the virtues, as well as admitting the defects, of a community which is "strictly Home Service, with rare excursions into the Light Programme and even rarer into the Third". He shares with Dr. Lovell Cocks a disinclination to be romantic

about *The Nonconformist Conscience* whilst recognizing that it did have a real effect on politics and was by no means always wrong. But he offers some shrewd suggestions upon how Congregationalism may become a more real power in modern society if it is prepared for some thorough-going re-thinking.

A concluding chapter on "Prospect for Congregationalism" is soberly hopeful, though seasoned with plenty of salt. "The forces of revival in theology and church order are active in its midst, but whether they are sufficiently strong to bring about the rapid and painful adjustments necessary for its survival in the modern world as an effective part of the family of God remains to be seen, for the influence of trivialization and 'suburbanization' has gone very deep. Our fathers were men of faith who ventured out into the 'howling wilderness', whether it was that of the North American Continent or that of the England of the Industrial Revolution, and there built churches which were indeed fair gardens of the Lord. We, their children, have to show that we can maintain that inheritance as something more than a series of country clubs. . . . The prospect for Congregationalism is good only to the extent to which it partakes of the nature of that one Church to which the divine promise has been given and finds its true life in obedience to its Lord."

Such conclusions, arrived at after similar honest self-criticism, are an example which other traditions would be healthier for seeking. I wish I could see the writer capable of doing a similar job for the Church of England, and doing it as well.

OLIVER TOMKINS.

BOOKS RECEIVED

Mention in this list neither implies nor precludes subsequent notice.

- Red Star Versus the Cross.* F. Dufay and D. Hyde. (Paternoster Publications, 6s.)
- Life Together.* D. Bonhoeffer. (S.C.M. Press, 4s. 6d.)
- Science and the Human Imagination.* Mary Hess. (S.C.M. Press, 12s. 6d.)
- The Numbered Days.* S. B. Jackman. (S.C.M. Press, 9s. 6d.)
- Country and Calling.* W. H. Hancock. (Faber, 18s.)
- The Meaning of Unity.* A. Hanson. (Highway, 6s.)
- A Cornish Waif's Story.* A. L. Rowse. (Odham, 12s. 6d.)
- Defeating Mau Mau.* L. B. S. Leakey. (Methuen, 8s. 6d.)
- Vorkuta.* Joseph Scholmer. (Weidenfeld, 15s.)
- Eastern Horizons.* H. A. Wittenbach. (Highway, 6s.)
- A Diary With Letters.* Thomas Jones. (Oxford, 30s.)
- The Planting of Christianity in Africa.* C. P. Groves. (Lutterworth, 27s.)
- After This Manner.* Anon. (S.P.C.K., 12s. 6d.)
- The Great Prayer.* Hugh Ross Williamson. (Collins, 12s. 6d.)
- The Dock Worker.* Ed. Prof. T. S. Simey. (University Press of Liverpool, 17s. 6d.)

OUR CONTRIBUTORS

- A. M. ABRAHAM** is the cartoonist Abu and the London Correspondent of the *New Delhi Thought*.
- PETER ABRAHAM** is author of *Return to Goli*, *Tell Freedom*, etc.
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- DR. J. H. OLDHAM** is the founder of the original **CHRISTIAN NEWS-LETTER** and of the Christian Frontier Council.
- OLIVER TOMKINS** is Principal of Lincoln Theological College.
- M. A. C. WARREN** is General Secretary of the Church Missionary Society.
- E. R. WICKHAM** is Industrial Missioner to the Diocese of Sheffield.

Frontier Miscellany

We welcome the first two volumes of the new "World Books" series, published in an attractive format at 2s. each (United Society for Christian Literature for the International Missionary Council). No. 1, *The Christian's God*, by Bishop Stephen Neill, will clearly have a wide circulation in this country as well as abroad; the second, *Christian Giving*, by the late Bishop Azariah of Dornakal, is more specifically for overseas readers, though his plain and down to earth comments on church finances will strike home at many British church congregations.

The Institute of Christian Education have recently issued *Religious Education in Schools* (S.P.C.K. for I.C.E., 8s. 6d.), which unfortunately arrived too late for review in this issue: it is a full report by their Research Committee into the working of the 1944 Education Act and its effects on religious education. Not easy reading but full of pertinent facts: it indicates the great opportunities open to the Christian Church in State schools, and also the persisting and fundamental problem: the shortage of teachers who are genuinely keen to teach scripture and technically equipped to do so. The Institute has also published a very welcome revision of their *Bibliography for the Use of Teachers of Religious Knowledge* (Religious Education Press for I.C.E., 2s. 6d.).

There are two new books on the Ecumenical movement to be noted, each by a Dr. Hanson. Dr. Anthony Hanson's *The Meaning of Unity* (C.M.S. Highway Press, 6s.), is primarily a study of Biblical passages: an excellent introductory study. Dr. R. P. C. Hanson, study secretary of the British Council of Churches, has

written *The Summons to Unity* (Edinburgh House Press, 3s. 6d., or 5s. cloth). He speaks bluntly and effectively on the present position of the Ecumenical movement—"After the Honeymoon" is the title of one chapter—and on the problems facing Anglo-Catholics over not only South India but also the re-union schemes for North India, Ceylon and West Africa. Another C.M.S. book is H. A. Wittenbach's *Eastern Horizons* (Highway Press, 6s.), a popular report of his journey last year to Japan, Hong-kong and Malaya. Well illustrated, and with useful information about the recovery of the Church there since 1945, but rather slight in its judgements.

Two little books originating from Germany are worth careful attention, despite some difficulties in their languages and modes of thought. The first is Dietrich Bonhoeffer's *Life Together*, now first published in English by the S.C.M. Press (4s. 6d.). His advice will be received with respect, though he speaks sometimes in and to a tradition of church community which is somewhat different from that of many English church families. The second German pamphlet is *Church and Labour in Western Germany*, an exposition of post-war relationships between the Evangelical churches in Western Germany and workers' and trade union organizations. Written by Dr. Gerhard Heilfurth, director of the important Evangelical Social Academy Friedewald, it shows both the complicated problems involved and the new determination of German Christian leaders to build links between the Church and the working-classes.

M. G.

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